THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"FEAR NOT, LITTLE FLOCK; FOR IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM."—*Luke xii, 32.*

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BAPTISM AND SPRINKLING.

THE opinions among the religious bodies who sprinkle infants are divided with respect to the origin of that rite. The Roman Catholics, who believe in continued revelation and the inspiration of the Pope, hold that infant sprinkling was introduced by the church, through the inspiration of God, hundreds of years after the death of the apostles. And they claim that the church has the right to abolish the baptism instituted by our Lord and introduce this innovation, or, indeed, any innovation that convenience may suggest. The Protestants, on the contrary, hold that the Bible is the only guide in matters of faith and practice. They deny continued revelations. Consequently they hold that infant sprinkling was instituted by the apostles of our Lord, and can be defended from the Bible.

What are the facts?

1. Every passage of Scripture where the word baptism occurs shows plainly that baptism was administered to those, only, who had been made disciples of Christ, that is, to believers.

2. The writers, subsequent to the apostles, the so-called apostolical fathers, express themselves in the same way.

Hermas, supposed to be the Hermas mentioned in Romans xvi, 14, speaks about the water of baptism wherein people *go down*, bound to death, but *come up*, determined to life. The expressions "go down" and "come up" must refer to a voluntary act on the part of the one who is being baptised and also to immersion.

Clement, died A.D. 100, Ignatius 116, and Polycarp 166, knew nothing about infant sprinkling; but Clement refers three times to baptism as the "seal of the confession." This is a scriptural idea.

Justine Martyr, converted A.D. 133, died 165, is very clear on this subject. In his Apology, a writing addressed to the Emperor Antonius Pius, he endeavors to explain the principles of Christianity. Speaking of how people were initiated into the Christian Church, he says that those who were convinced and believed and who promised to live according to their doctrines were taught to pray and to ask God to forgive their sins. "Also we fast and pray with them. Then we

take them to a place where there is water, and they are regenerated in the same way as we were regenerated, for they are bathed in the water in the name of God the Father, who is Lord over all things, and in the name of our Savior Jesus Christ, and the Holy Ghost." Justine also says: "We were born (bodily) without our own will (kat' anangken)—but we must not continue as the children of necessity and ignorance, but in baptism we must have free choice and knowledge. This we were taught by the apostles." (Quoted in Baumgarten's Rel. Controv., vol. 2, p. 64.)

Irenæus lived between A.D. 140—202. This writer has a passage which some pædo-baptist (infant sprinklers) quote in support of their views. It reads thus: "As Christ was a master, He had a master's age. He did not despise, nor did He go on a way that was above the human nature, nor did He in His person violate the law which He had given mankind, but He sanctified every age by the similarity it bears to Himself. For He came to save all through Himself—all, I say, who through Him are regenerated to God, infants, little children, young men, and old men," etc. This, it is contended, proves that infant baptism was known to Irenæus. It will be seen, however, that our author by no means says that Christ baptized infants or instituted sprinkling for them. He says that Christ "sanctified" every age, and that He came to "save" all who were regenerated. This, and nothing else, can be inferred from the passage. In support of this view, the following testimony is decisive:—

"The passages of Scripture which are thought to intimate that baptism of infants was customary in the first Church, are doubtful, and prove nothing, nor will the first passage, that occurs in the writings of the fathers (Ir. Adv. Hær.) furnish a decisive proof. It only expresses the generous idea that Jesus was a Savior in every age of life and for every age; but it does not say that He saves infants by baptism in water, unless the word 'renasci' (regenerate) by the most arbitrary petitio principii is made to refer to baptism." (Hagenbach, Hist. of Doc., vol. 1, p. 193, 194).

"Infant baptism," says Pressence, "which is very far from reaching down to the apostles, was a novelty that is contemporaneous with the victory of the episcopal idea."

Tertullian was born at Carthage A.D. 170, and died 220. He is the first one who mentions infant baptism, and he opposes it with all the strength of his glowing eloquence and excellent learning. His "De Baptismo" is a strong vindication of the baptism instituted by our Lord.

About this time the practice of baptizing infants appears for the first time in the history of the Church. Hence the violent opposition of Tertullian. But this protest did not arrest the progress of this error.

Cyprian, the celebrated Bishop of Carthage, died 258, is found to be the first defender of infant baptism.

After his time it becomes more and more common, till after the time of Augustine, died 430, it prevails.

It is a remarkable fact that infant baptism is an invention which the world has received from Africa, from the descendants of those Cananites who emigrated from Palestine in the days of Moses, and who, on account of their idolatry and general wickedness were condemned by God. Surely the source of the rite is not very noble.

3. It is easy to prove that infant baptism did not prevail till the fifth century after Christ, by the fact that hardly any of the celebrated fathers in these centuries were baptized in infancy.

Eusebius, born 270, was not baptized till after 303, although his father was a Christian who suffered martyrdom in Rome.

Ambrose, born 374, was born of Christian parents, but was not baptized till 34 years of age.

Jerome, born 329, of Christian parents, was converted and baptized at 25 years of age.

Augustine himself, the great champion of infant baptism, predestination, and other errors, was first baptized A.D. 387, by Bishop Ambrose, of Milan. He was then 33 years old.

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flourished in the fourth century, but none of them were baptized in infancy, although they had Christian parents.

4. But in the fifth century energetic steps were taken to make infant baptism the general rule. At a council held A.D. 416 at Milene, Augustine presiding, the bishops resolved:—"Every one who denies that little children who are newly born of their mothers ought to be baptized . . . let him be cursed."

5. There is a difference between infant baptism and infant sprinkling which some are apt to overlook. Infant baptism commenced in the third century, and prevailed in the fifth. Infant sprinkling is much later.

The first mention of sprinkling infants is, I believe, in the ninth century in France. But the Roman Church did not sanction sprinkling till the year 1311, at the council of Ravenna.

In England sprinkling was condemned by several councils at York, 1106, London 1200, Salisbury 1217, and Worcester 1224. All these Church authorities commend immersion three times. The change took place during James I.

The Greek Church, which was separated from the Roman Church before the time of the sprinkling, still retains the original immersion of the infants.

The Lutheran Churches also used immersion to commence with, a fact which can be gathered from a book written by Bugenhagen 1542. He had seen a sprinkling performed at Hamburg in the year 1529. This was something new to him. He, therefore wrote to Luther about it. And Luther answered that it was an "abuse" that ought to be done away with. In a sermon on baptism Luther says: "That we in baptism are immersed under the water, shows that we die with Christ, and that we are again taken out of the water shows and gives us that we live with Him." (See Luther's Schriften, Walch Tom 10, p. 2592.)

Infant baptism has forced its way in spite of the word of God and protests from some of the best men that ever lived on the earth. Infant baptism is a caricature of baptism, and has the sanction not even of the reformers of the middle age.

6. Burnet, Grotius, and Baxter say that in cases of sickness, and also because of the cold clime of the northern countries, sprinkling had to be resorted to. Floyd, Wall, and others defend sprinkling on account of its decency.

The Son of God, who commanded immersion, was not decent enough according to these theologians! Nor did He know anything about the rigidity of the North!

Hence the priests had to substitute sprinkling for baptism.

All these facts are easily gathered from the pages of ecclesiastical history. The churches of the world have mutilated and perverted the word of God according to their own fancy; they have added to it and subtracted from it; they have tortured the different passages on the racks of their theology, in order to make them confess what they never taught; they have augmented the teachings of Christ with their own inventions. And to all this crime the pages of history bear testimony in letters of flame, as it were. And yet, the worldly, criminal priests show us an innocent face and fold their hands and accuse us of perverting the word of God. Well may we throw this burning testimony of history into their faces and reiterate the words of Elijah to the wicked king: "I have not troubled (or seduced) Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and *thou* hast followed Baalim" (1 Kings xviii, 18).—J. M. S., in *Deseret News*.

Of Doing Good.—If it be in our power to communicate happiness in any form, to wipe away the tear of distress, to allay the corroding fear, to comfort, to help, to guide, to encourage, to inspire any one, the more speedily we set about it the more good we shall do. The emotions of love, compassion, and sympathy soon die out in the breast of one who witholds or delays their natural expression, or they turn into a useless and sickly sentimentality; while in the heart of him who hastens to embody them in his life and actions they will become living fountains of joy to himself and of good to others.

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THE HOLY GHOST AND ITS GIFTS.

BY ELDER GEO. W. WADSWORTH.

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AMONG the many subjects treated of in the Gospel of Christ, the doctrines relating to the Holy Ghost are perhaps as little understood as any by the non-"Mormon" world. This is evident from the fact that we find different opinions set forth respecting the way in which to obtain the Holy Ghost and its gifts, notwithstanding there is but one way spoken of in the Bible, which the world professes to accept as a rule of faith and practice. The practice of the laying on of hands for the reception of the Holy Ghost characterized the primitive Gospel dispensation, for we find it thus recorded in the New Testament. It is stated that Peter and John laid their hands on the people of Samaria who had been baptized, and they received the Holy Ghost (Acts viii, 12). Again, "Ananias went his way and entered into the house; and putting his hands on him, said: brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost" (Acts ix, 17). Paul found some people at Ephesus, who claimed to be disciples of John the Baptist, who had not even heard of the Holy Ghost, and when he had laid his hands upon them the Holy Ghost came on them, and they spoke with tongues and prophesied (Acts xix, 2, 6). "And when Simon Magus saw that through the laying on of the Apostle's hands the Holy Ghost was given, he offered them money," that he might possess the same gift and power (Acts viii, 18, 19).

Again we find the laying on of hands for the reception of the Holy Ghost characterized both the Mosaic and the Gospel dispensations among the Nephites. It is written: "Now it came to pass that when Alma had said these words, that he clapped his hands upon all that were with him. And behold, as he clapped his hands upon them, they were filled with the Holy Spirit (Book of Mormon, Alma, chap. xxxi, verse 36). We are informed that the Nephites, at this time, were very strict in observing the ordinances of God, according to the law of Moses (Book of Mormon, Alma, chap. xxx, verse 3). Also, when our Savior organized the Council of the Twelve Apostles among the Nephites, He touched them with His hand, and gave them power to confer the Holy Ghost. The transaction is thus recorded: "And it came to pass that when Jesus had made an end of these saying, He touched with His hands the disciples whom He had chosen, one by one, even until He had touched them all, and spake unto them as he touched them; and the multitude heard not the words which He spake; therefore they did not bear record; but the disciples bear record that He gave them power to give the Holy Ghost" (Book of Mormon, III Nephi, chap. xviii, ver. 36, 37). These passages are very plain on this subject; and in considering them we should also remember the Apostle Paul's words, recorded in Galatians i, 8, 9. He says; "But though we, or an angel from heaven, preach any other gospel unto you than that we have received, let him be accursed.' Many other passages of Scriptures could be brought forth relative to this matter; but I think when such language as we have quoted is considered no true believer need mistake with respect to the way in which alone the Holy Ghost may be obtained.

Then why do we hear so many pleading among the different sects of the day, saying, "Come to the anxious seat, or to the penitent form, and receive the Holy Ghost, and be saved at once," seemingly taking no thought whatever of the necessity for complying with the ordinances and requirements of the Gospel? We reply, it is because such people have not received the true Spirit; and the Scriptures inform us that the things of God are only understood by the Spirit of God; therefore they do err, not understanding the Scriptures. They forget Christ's saying in John's Gospel iii, 5, where it is written that Jesus said to Nicodemus, "Verily,

verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God." They also overlook His words in Mark xvi, 15, 16, "And He said unto them, go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Again, they may never have properly considered the 28th chapter of Matthew, 18—20 verses: "And Jesus came and spake unto them, saying, All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

We also find many different opinions respecting the workings of the Holy Spirit. Some people call every supernatural manifestation the effects of the operations of the Spirit of God; whilst there are others who think there are no visible manifestations connected with it at all, and that its work embraces nothing more than to effect a mere spiritual impulse or a mere mental sensation or impression, etc.; consequently there are no such things as outward manifestations performed by it. But this is not to be greatly wondered at when we consider that people understand so little of the general principles of salvation, and especially are lacking in the knowledge of the nature, effects, and power of the Holy Ghost.

When we consider that the human family have been enveloped in gross darkness and spiritual ignorance for many centuries past, without revelation or any sure criterion for obtaining true knowledge of the things of God, which can only be known by the Spirit of God, it is not surprising that frequently when the Elders of this Church declare to the inhabitants of the world that if anyone obeys the Gospel he shall receive the Holy Ghost, the people expect to see some wonderful manifestation, or some great display of power, or some extraordinary miracle performed.

It is sometimes the case, also, that young members of the Church for lack of better information, carry with them into the Church their former notions of things, and sometimes they fall into egregious errors. For their information I will continue my remarks with more particular reference to their enlightenment, and their attention is requested to the following propositions, etc.

We believe that the gifts of the Holy Ghost may be enjoyed now, as they were in ancient apostolic days. We believe in present prophesying, in tongues, in visions, and in revelations, in the gift of healing, etc., and that these things cannot be enjoyed without the gift of the Holy Ghost. We believe that holy men of old spoke as they were moved upon by the Holy Ghost; and that holy men in these days speak by the same power. We believe that it is a comforter and a witness-bearer—that it brings things past to our remembrance—leads us into all truth, and shows us things to come. We believe that no man can know that Jesus is the Christ but by the Holy Ghost. We believe in it in all its fullness and power, and greatness and glory; but, whilst we do this, we believe in it rationally and scripturally, and not according to the wild vagaries and foolish notions and traditions of men.

If an Elder lays his hands upon an individual, it is thought by many that the person must immediately arise and speak in tongues and prophesy. This idea is gathered from the circumstance that Paul laid his hands upon certain individuals, who had been baptized unto John's baptism, whereupon they spoke with tongues and prophesied. Philip, also, when he had preached the Gospel to the inhabitants of the city of Samaria, sent for Peter and John, who, when they came, laid their hands upon them for the gift of the Holy Ghost; for as yet it was fallen upon none of them; and when Simon saw that through the laying on of the apostle's hands the Holy Ghost was given, he offered them money that he might possess the same power. These passages are considered by some to afford sufficient support for the belief that some mira-

culous token must be manifested whenever hands are laid on anyone for the gift of the Holy Ghost. With respect to this, we believe that the Holy Ghost is imparted by the laying on of hands by those in authority, and that the gift of tongues and the gift of prophesy are obtained through that medium; but to say that men always prophesied and spoke in tongues when they experienced the imposition of hands would be to state that which is untrue, and contrary to the teachings of the Scriptures. For Paul says, to one is given the gift of tongues, to another the gift of prophecy, to another the gift of healing. Again, do all prophesy? do all speak in tongues? do all interpret? Showing clearly that all did not possess these several gifts; that all did not work miracles, though all did receive the gift of the Holy Ghost. Sometimes Christians spoke in tongues and prophesied in the apostles' days, and sometimes they did not. Such is the case also in these days, for very frequently there is no visible manifestation of gifts to the by-standers. This will appear proper enough when we consult the writings of the apostles.

[TO BE CONTINUED.]

FACTS AND EVENTS.

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An epidemic of small-pox has broken out in Michigan and Colorado, U.S.A.

ATHENS, Jan. 22.—An earthquake, accompanied by a violent gale, occurred at the towns of Megara and Archova.

Seventeen men were drowned recently on the Mohawk River at Canojohari, New York State, through the breaking of the ice.

Two destructive fires are reported from Mandalay. By the first 622 houses were destroyed, and by the second between 200 and 300.

ST. PETERSBURG, Jan. 21.—The weather in the Transcaspian territory is very severe. Part of the Usunda is entirely frozen over. Whole herds of cattle have perished on the steppes, and the inhabitants are suffering great hardships.

The *Medellin*, a French fishing vessel, was recently sunk by a collision with the steamer *Queen*, and twenty-one of the crew were drowned.

The Liverpool steamer *Westphalia* has gone ashore at San Vincente de la Barquera, province of Santander, Spain, and three of the crew have been drowned.

On the 22nd ult., near the ruins of Palenque, Central America, a long-buried edifice was uncovered, exceeding in grandeur anything known of an ancient city.

A fire occurred at Buffalo, New York, on the 1st inst., and before it could be extinguished forty buildings were gutted. The losses amount to more than a million dollars.

It is stated by the *Medical Review* that "The United States government has paid more money in the investigation of the diseases of hogs than it has for all the diseases affecting the human race."

The *Standard* Shanghai correspondent says that besides the burning of the British Consulate by the natives of Chin Kiang, the American Consulate has been looted, and the European Concession has been set on fire.

Advices received from Canada, via Queenstown, on Saturday night, the 9th inst., state that sixteen men, with twenty horses, were drowned on the 28th ult. while crossing the ice on Lake Rideau, Ontario. The disaster occurred by the breaking of the ice near the village of Sunbury.

A St. Petersburg journal publishes information from Central Asia, to the effect that the Ameer Abdur Rahman has collected on the Russian frontier about 20,000 men for the pursuit of Ishak Khan, and has unsuccessfully endeavored to secure the co-operation of the Ameer of Bokhara against Russia.

NEW YORK, Feb. 5.—A terrible hurricane has swept over a part of Nebraska. In various towns public buildings, schools, and houses have been wrecked, and there have been many fatalities. One report records the death of a number of children by the fall of a school building; and from Omaha it is telegraphed that five people have been killed and several injured by the fall of a house. Electric disturbances accompanied the storm, and watches and clocks stopped as it passed.

A *Daily Chronicle* telegram from Rome says:—"The economic crisis continues, not only in Rome, but more or less throughout the whole of Italy. One undoubted consequence of this is that there has of late been a considerable increase in crime, particularly in attacks upon persons and property. The general unsatisfactory state of things in the industrial world is greatly aggravated by the crisis in the building trade and the paucity of foreign visitors to Rome. It is exceedingly probable that public charitable *fetes* will be organized as a means of providing relief for the unemployed.

There is now every reason to believe that the large steamer which sank off Beachy Head on Monday night, the 4th inst., immediately after collision with the Glasgow barque *Largo Bay*, was the *Glencoe*, of the Glen line. The *Glencoe* left Liverpool for London in ballast, with a crew of fifty-two and no passengers. She passed Portland Bill at 1 p.m. on Monday, and has not since been heard of. It is believed that every soul on board perished, the vessel going down so quickly that there was no time to launch the boats. The *Largo Bay* lost a boy overboard after the collision.—*Liverpool Post.*

NEW YORK, Jan. 31.—A despatch received last night from New Iberia states that on Tuesday evening a band of "Regulators" rode into the town, escorting a negro named Rosemond who had given offense to them. Arriving at the town bridge, they threw a rope which they had fastened round the negro's neck over the centre beam, and left the wretched man to die. The "Regulators" returned to the country districts whence they had come, and nothing has since been heard of them. The citizens are greatly excited against the "Regulators," and the Governor, with the general approval of the community, is taking vigorous steps to put a stop once and for all to these outrages by lawless bands.

DENVER, COLO., Jan. 25.—Information has just been received from Routt County, Colorado, that that portion of the State has been treated to a genuine earthquake. The shocks commenced on the afternoon of the 15th inst., and at four o'clock there was a very violent one which rocked small buildings, detached large masses of rock from the mountains, and greatly frightened the people and animals. Cattle were especially terrorized, and ran frantically back and forth. Thunder preceeded the shocks, but there was no rain. A peculiar phenomenon was observed at the Hot Springs, below the Government Bridge. There the shock was productive of great gushes of water and gas. Fully three times as much water and gas was thrown out, and accompanying it was a most sulphurous stench, that made the people sick and caused birds to drop on the ground. When the convulsions ceased, the water receded, and there was a sound like the rushing of a great river. The course of the shock was from the south northward.

THE RACE TROUBLES.—Jackson, Miss., Jan. 17.—A letter will appear in to-morrow's issue of the *Mississippian*, from S. D. Chamberlain, from Shagu Lake, in which that gentleman affirms the despatch of last night concerning outrages on negro families in Kemper, Noxubie County, perpetrated by what he terms a mob—the most depraved and low part of our community—which has been for three weeks robbing and plundering defenceless women and children, and driving them from their homes without check or parcel. Crimes, he says, are committed which the outside world would not dream of. The perpetrators feel no restraint of law or honor, and have endeavored to see how deep they could steep themselves in infamy. The people who have been driven from their homes had by years of industry and economy paid for their lands and little supplies. They have committed no crime, unless it is a crime to be born black. Three families who sent to him for protection had been notified to leave within five days, and are now struggling through the mud and rain to save their wordly store from the vandals. Mr. Chamberlain calls for the repression of these outrages, and says the Governor ought to place these people back on their farms, and protect them there, if it takes all the militia of the State. It is stated that Governor Lowery is about to take active steps in the matter.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 18, 1889.

"THE TIMES HAVE CHANGED."

A SPIRIT of murmuring and fault-finding appears to be almost inseparable from mortal existence. It is scarcely worthy of comment that such a spirit prevails in the world; but when it is manifested among the Saints, the case is one of serious concern. In them a tendency to captiousness, even with respect to their fellows, is reprehensible; but its indulgence, when the providences of God, His ways or institutions are concerned, constitutes a grave offense, and a loss, either partial or total, of His Spirit must be experienced by those who are guilty of this sin.

There is a sentiment prevailing, to a greater or less extent, among the Saints of this land, that "times have changed" since the early days of the Church. We advise our readers that this is but a delusive manner of charging that God's care over the Church in general, and for individuals in particular, is now in a waning condition. It is, in a new guise, the old sectarian proposition that the ancient manifestations of God's omnipotent power are no longer needed in the Church—that it is perfectly consistent with His character and purposes to work in the power and demonstration of His Spirit among mankind in one generation, and not in another. Certainly unless we intend that the expression "the times have changed" shall refer to a change that has taken place in ourselves, we must understand that the Almighty, or His providences, are declared to be different now from what they were formerly. We must restrict ourselves to a choice of these alternatives, for no one who uses the expression just referred to, imagines for a moment that any change in mere duration is affirmed.

This particular phase of the fault-finding spirit is not peculiar to this age, for we find that it manifested itself among the ancient Jews, and was very properly rebuked by one of the inspired servants of God. "Say not thou," exclaimed the Preacher, "What is the cause that the former times were better than these? for thou hast not inquired wisely concerning this" (Eccles. vii, 10). Such language, we readily apprehend, must have been addressed to hearers who were striving to live in great part a religious life on the inspiration which they might derive from the glories of the dead past. Thus it appears

that some, perhaps many, of the chosen race of God, like every other people who have flourished on this earth, had their gaze steadfastly fixed on an era in their history which truly seemed to them a golden one, when compared with the age in which their own lives were cast. In those hoary years of the past their mighty men and heroes lived, battled, and finally died, leaving behind them names wreathed with imperishable renown. Through the dim vista of accumulated years it appeared to those who heard or read the stories of the ancient worthies' fame, that every event and circumstance of life conspired to promote their advantage, blessing, exaltation and glory. Great opportunities seemed to be strewn thickly in the pathway of the most humble, and difficulties were swept aside as though such senseless things themselves were conscious of the presence and felt the touch of a Deity. When, then, the Jew of later years looked back, for instance, upon the astonishing acts of Omnipotence which made the Exodus so glorious, he could not refrain from giving voice to the sorrowful thoughts of his inmost soul, that the times had changed.

And, indeed, a change had taken place, but he had not inquired wisely concerning it. The great events which belong to the golden era of Jewish history transpired when men were endowed with the higher or Melchisedek priesthood, and thus it was made possible for God to display through this Divinely appointed means the most marvelous exhibitions of His power. In later years, because of the hardness of the people's hearts, the Aaronic priesthood only was generally held, and so it came about that by the Jews' own perversity the "times had changed." It was a real and a sad transformation, and there was no prospect that the light and glory of ancient times should again break forth in the midst of Israel, until Israel was willing to prepare itself for that light and glory. They would not, or could not endure the Melchisedek priesthood, and consequently were restricted to the power, blessings and glory of the lesser order. They had neither the faith nor the grace to obtain and enjoy the glorious things which provoked their ineffectual sighs for them.

Every one can discern very readily how the matter stood with respect to another people, and none of us should commit the folly of steeling our hearts against the facts in our own case. What these are may be understood by attention to the following propositions:

1. God's power and grace are manifested to His people according to their faith.

2. The assertion that "the times have changed," is in itself a confession that we are not really expecting God to work now as He did in earlier days.

Now, if we do not expect God to manifest Himself as He did formerly, we have no faith that He will do so, and the sum of the matter is that He will not, for He manifests Himself according to our faith. We do not know how to make the truth of these propositions more easily discernable. It is a cardinal doctrine of the Scriptures that God works in and through His Saints according to their faith; and if some of us did not now exercise less faith than the people of God did in early days, our hearts could not possibly prompt the expression that "the times have changed." If we had the ancient faith, the ancient works would follow.

Our unenviable condition is chargeable against ourselves, for God changes not, but from everlasting to everlasting He is the same. Our loss of faith may have resulted from very trivial causes. Thus, for instance, we may have allowed ourselves to con over the baneful expression that "the times have changed"—language first coined by apostate lips—until we have gradually grown into a conviction that it is a truth. The very moment that the powers of hell succeeded in fixing such a belief in the mind, faith fled, for it could not be otherwise, and the inevitable loss of power ensued.

The true Christian's faith in God may be likened to a draft, payable at the bank of heaven in celestial power. It is cashed in this coin at full face value, and we draw lightly or heavily just as we have confidence that the bank is sound and able to meet all demands. If we become convinced, from any cause, that the stock of power in the bank is running low, we will issue small drafts, and when we present one that insults heaven by its penurious aspect, it is folly to think the Almighty will smile benignly, and deal us out a mighty miracle-working influence, instead of the beggarly portion which we have demanded. All this transpires because our trembling faith suggests that we can receive no great things because it believes "the times have changed." Away with this and kindred faith-destroying sentiments! They are foul with the slime of the serpent—they are more poisonous than the influences of the deadly upas tree—they blight and wither every lofty aspiration of the soul for the matchless gifts of God and of His Spirit.

It will require a strong effort to shake off this unholy incubus which has fastened itself upon the souls of some; but it can be done easier to-day than to-morrow. The fleeting hours serve only to drive them further and still further from the goal towards which they once set their faces. Their steps, if they have lost ground, must sometime be retraced; the chains which are binding them ready for the burnings, must sometime be broken asunder and cast off. And now is the day for this work, if we will hear God's voice and harden not our hearts. Let us remember our lineage; let us consider that we are of the royal house of heaven; members of the family there; citizens of a heavenly kingdom; Saints of God; heirs of glory, and joint-heirs with Christ, who is our elder brother. If, then, we are of a royal house, shall we not manifest it? If the blood of a crucified Lord of lords and King of kings has thrilled our hearts with its holy touch, shall we not make it thus appear? If we are citizens of a heavenly kingdom, shall we not be jealous of its glory? Shall its fair name and fame rest lightly on our hearts? Shall we hear devils shout that Zion's glory is departing, and startle not? Nay, stoop so low as to join the ghoulish cry! God forbid! Too long have some of us been at ease in Zion; too long have we listened to the winsome voices that have wooed us to a deceptive peace with the chief captain of death, hell, and the grave. Our banner should now again be flung out to the breeze. The watchword should be onward, onward, onward. Not one principle shall be surrendered, not one gift denied, not one ordinance renounced, not one duty slighted, not one craven word spoken. First, last, and all the time, the glory of God and the honor of His cause must be kept steadily in view. The darker the night, the more firmly must we keep our eyes fixed on the light. If our love wanes, the alarm should be sounded to our own souls at once. If our faith fails a

whit, then is the hour to cut the world adrift; for it is better to lose a pittance in time, than a kingdom in eternity.

When, in our retrospective moods, we survey the history of the past, our attention is naturally arrested by those things which are most prominent and attractive, and often we become fixed in our meditation of them to the exclusion almost of all things else. Through the vail of departed years we see the brightest glories associated with the history of God's people, just as our attention is arrested by the most resplendent stars at night. Thus, in looking over the sacred records of the past, we think with wonder and astonishment of the stupendous events associated with the resurrection of Christ—of the Almighty power displayed in His behalf. We think, too, that Daniel was a shining example of the special favor of God, who stopped the lions' mouths, and we sigh to think that "times have changed;" for none of us have ever experienced any such signal tokens of the Divine favor. We think of the three Hebrew children saved from the fury of a wrathful king, and say that it was certainly most glorious to live in the days when God "quenched the violence of fire."

Occurrences of such a character are very fascinating, and we love to dwell upon them, and often do to our detriment, for we view them from their bright side only. This is wrong, for it gives us a false notion of the real status of affairs. If we allow our minds to dwell on the glorious displays of Almighty power connected with the resurrection of Christ, we should also think that He attained to such a resurrection by the sacrifice of His life—by the heroic endurance of sufferings whose torture was beyond the power of mortal conception. He waded through the depths of infinite woe to reach eternal and infinite joy. If God glorified Him, it was after He had been forsaken. If He was crowned with life, He had first to die. If He was exalted above all things, He had first to descend below all things. The facts are similar also in Daniel's case. If there had been no lions, Daniel's name would not have been immortalized as it now is. If this man of God had not been willing to face the king of beasts for conscience sake, he never would have become the envy of cowards who tremble at the hoot of an owl. If God clothed His servant and prophet with glory, the hero had first shown a respectable claim to it, and this he wrenched from the grasp of furious foes and the teeth of lions. If God's might was displayed in behalf of the Hebrew children, it was done only in the midst of a furnace. If these servants of God were saved from the violence of fire, they had first to be cast into it.

Other examples, illustrating the same principle which is thus brought to our attention, abound in sacred history; but we fail to find a single case among them which does not substantially affirm the truth that the cross goes before the crown. In this view of the matter, some of us may be able to determine why there has been no particular manifestations of God's favor witnessed in our behalf. We have, perhaps, been unwilling to face the lions in our pathways, or have faltered at the wrath and scorn of man. Perhaps we have compromised our conscience rather than enter the fiery furnace where God's strength and glory are made known.

In sighing for the gifts, graces, powers, and blessings of other days, we doubtless have forgotten that in those times when the mightiest manifesta-

tions of God's omnipotence were displayed, the opposing powers were also most bitter. Of the Saints of those days it is written: "Others were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth" (Heb. xi). So it was also in the earlier days of this Church. The Saints of God were then hunted like beasts—they were despoiled, driven, whipped and slain; but there were no faltering hearts, no pallid lips, no cringing bodies. No; there were none of these things. When trials beset the Saints, they grappled with them, and left results with God. If death stared them in the face, they went forth to meet it. If duty called, they performed it; and when the conflict raged the fiercer they fought the harder. How could the faith of such men fail? How could the hearts of those heroes doubt? How could their lips send forth a single traitorous cry? They knew the fight was on for life or death, and at the worst it could be no more than death; yet, to die was their eternal gain.

When we think of what they were willing to suffer, aye, what they did suffer and sacrifice for Christ and His cause, can we wonder that the blessings of God were richly poured out upon them? No. If, then, our own hearts were fired with the holy zeal of the fathers, would we not receive the blessings of the fathers? Certainly we would. But some of us do not their works, because we have not their faith. Why is this? Surely not because we cannot obtain the same mighty inspirations which moved upon their hearts. We have all this, for God is immutable, and eternally the same. We have more than they; for which of the earlier Saints could have the confidence that we may enjoy from the knowledge derived from actual observation that the Church is founded by a divine power. It was so declared to them; they believed it, but who like ourselves have seen the proof by mighty tests. The history of the Church affirms its divinity to us; its founders had no history to inspire their faith, for that record was not then made. Again, when the Church in early days began the mighty conflict, the Saints knew that it must be waged for many weary years before the issue should be decided. Nearly sixty years of the battle have been counted off, and the victory is just so many years nearer than when the conflict began. The day of deliverance is set. There is no power in earth or in hell that can defer it one day. The signs of the times show us that that blessed day is close at hand. The conflict will doubtless get fiercer. What of that? Victory is sure. Every day brings it nearer; and shall we falter when the prize is almost within our grasp? Shall we stop when the hill is almost climbed? Shall we be caught slumbering when the Messiah comes? If not, let us rouse up now; for the time is short, and the cry shall soon wake up the slumbering multitudes of this old earth. "Behold the bridegroom cometh; go ye out to meet him."

B.

CONFERENCE NOTICE.—The Semi-Annual Conference of the Welsh Mission will be held in the Temperance Hall, Merthyr Tydfil, South Wales, on Sunday, March 3, 1888. Meetings commence at 10.30 a.m., and 2 and 6 p.m.

BOOK NOTICE.—We have the pleasure of acknowledging the receipt of a very handsome copy of "The Story of the Book of Mormon," written by our old friend and fellow-laborer, Elder George Reynolds, and published by Joseph Hyrum Parry, of Salt Lake City. This volume is a complete narrative of Book of Mormon history, told in simple language and continuous form; giving the ancient history of America from the date of the building of the Tower of Babel to 400 years after Christ. Orders for this work will be received at the MILLENNIAL STAR Office at the following prices:—In fine silk cloth, with gold side and back stamp, 8s. 6d.; in fine silk cloth, with gold side and gilt edges, 9s. 6d.; in full Persian morocco, 13s. 6d.

UTAH NEWS.

(Summarized from Territorial Papers.)

Logan people are figuring on telephonic connection with Salt Lake.

The prospects now are that the Salt Lake Sugar Company will be incorporated within a few days.

Mr. Frank W. Jennings states that the new Deseret Woollen Mills' buildings is now receiving the roof.

Governor West is making himself so offensive in Washington that he is liable to be sent home by his superiors, as was done on a previous occasion.

The ice crop on Utah Lake is being gathered, and shipped at the rate of about twenty cars per day. Twenty men and several teams are employed at Battle Creek station.

The carpenters are still busy on the tabernacle at Paris, Idaho, and are doing some excellent work. It looks at present as if the building will be completed early in the summer of 1889. So may it be.

The council branch of the Idaho Legislature, on the 17th ult., passed a bill providing for the naturalization of apostate "Mormons," after they have been disconnected with the Church for two years.

The *Herald* says:—"In the Committee on Territories, sitting at Washington on the 16th ult., Governor West had to be called to order. We hope the chairman will not be compelled to call in the police."

A good deal of snow has fallen in the mountains during the late storms in Utah, and a man who ought to know says that the water supply for the coming summer will far exceed that of last year. In former years most of the snow came before the end of December, but this year the fall in the mountains has been heavier since New Year's than before.

The actual facts in regard to the fate of Elder Alma P. Richards, who disappeared so mysteriously last August, are not yet fully known; but it is now stated that a detective has been set to hunt up his whereabouts, or those of his body in case he has been foully dealt with. A negro porter at a hotel in Mississippi has been found in possession of his hymn book and Bible, which the negro said had been left in his possession while Elder Richards took a journey into Alabama, a little over a hundred miles. A statement to the effect that he was about to start on this journey was found written in the hymn book; but as yet the penmanship has not been compared with any of his writing. It is suspected that the negro wrote it himself. When offered money to induce him to tell where the body was to be found, the negro refused, saying he would not tell for a thousand dollars even if he knew, as his life would be forfeited. Another report is to the effect that a white man, whom the Elders had not been permitted to see, was lying in gaol at a place near the spot where he was last seen. How true these reports are, it is, of course, impossible to tell; but if alive, his restoration to his family would cause great rejoicing not only to himself and his at present grief-stricken wife and children, but would cause the whole people to utter words of thankfulness.

STATISTICAL REPORT OF THE EUROPEAN MISSION,

FOR THE YEAR ENDING DECEMBER 31, 1888.

GREAT BRITAIN.

Conferences.	Conference Presidents.	Branches.	Apostles.	H. Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	Members.	Total Officers and Members.	Baptized.	Emigrated.	Excommunicated.	Died.
Birmingham ...	M. H. Dalley.	11		1	6	36	11	12	12	245	323	16	30		2
Bristol	S. A. Blair.	4			5	28	9	3	6	141	192	17	7	3	2
Irish	H. M. Payne.	1		1	1	5	2	3	6	56	74	4	2	1	1
Leeds	H. Tuckett.	5		1	3	12	4	1		125	146	45	23	6	
Liverpool	T. D. Brown.	5	1	1	3	16	6	2	6	107	142	9	19		
London	J. Leaing.	10		1	12	63	26	19	16	448	585	57	52	12	5
Manchester	J. Thomas.	11		2	6	40	12	7	13	246	326	21	23	4	
Newcastle	T. Beard.	5			5	23	8	7	7	112	162	16	17		2
Norwich	J. Thompson.	5		1		15	4	3		77	100	17	4	8	2
Nottingham	G. G. Hales.	11		1	5	42	16	14	13	275	366	44	34	5	9
Scottish	S. T. Whitaker.	10			8	37	10	11	8	195	269	47			
Sheffield	J. L. Patterson.	5		1	4	29	4	5	4	147	194	21	39	10	2
Welsh.....	S. R. Brough.	11		2	12	43	7	3	5	242	314	30	46	10	12
Children & others not reported ...													96		
Total		94	1	12	70	389	119	90	96	2416	3193	344	392	59	37

NETHERLANDS.

Amsterdam.....	John W. F. Volker	5			3	20	10	7	1	214	255	106	42	20	3

TURKEY.

Constantinople.....	F. F. Hintze	3			2	2				11	15	14	7	1	1

President, SCANDINAVIA. C. D. Fjeldsted.

Conferences.	Conference Presidents.	Branches.	Apostles.	H. Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	Members.	Total Officers and Members.	Baptized.	Emigrated.	Excommunicated.	Died.
Aalborg	M. Jorgensen.	4		2	3	14	3	10	6	166	204	58	33	6	4
Aarhus	L. S. Andersen.	4		1	7	44	11	12	3	316	394	78	57	15	4
Christiania.....	A. L. Skanchy.	9		5	1	54	27	24	11	631	753	95	67	18	6
Iceland	Einar Johnson.	1			1	2				20	23		2		
Stockholm.....	K. H. Nordberg.	8			7	74	43	45	17	1185	1371	185	87	39	13
Copenhagen ...	J. C. A. Weibye.	6			11	27	12	27	4	339	420	66	68	22	6
Goteborg.....	J. A. Quist.	7		1	7	39	26	32	15	454	574	91	42	10	9
Scone	O. Olson.	6			6	10	9	10	1	242	278	71	32	14	3
Children and others not reported ...													137		
Totals		45		9	43	264	131	160	57	3353	4017	644	525	124	45

President SWITZERLAND AND GERMANY. J. U. Stucki.

Berne	F. Aegerter.	4				8	2	6	2	179	197	29	20	1	7
Central Swiss..	F. Burckhart.	3				3	1	5	2	45	56	11	9	2	1
Jura	S. Gasser.	3				7	3	4		66	80	1	6	12	
East Swiss	Jacob Keller.	7				10	2	7	1	139	159	27	11	5	1
South German	John Beck.	4				9	6	6	1	116	138	8	2	13	1
North German	R. Ludwig.	4				6	3	1		90	100	13		1	3
	Missionaries.			3	19	5					27				
Totals		25		3	19	48	17	29	6	635	757	89	48	34	13
Grand Totals...		172	1	24	137	723	277	286	160	6629	8237	1197	1014	238	99